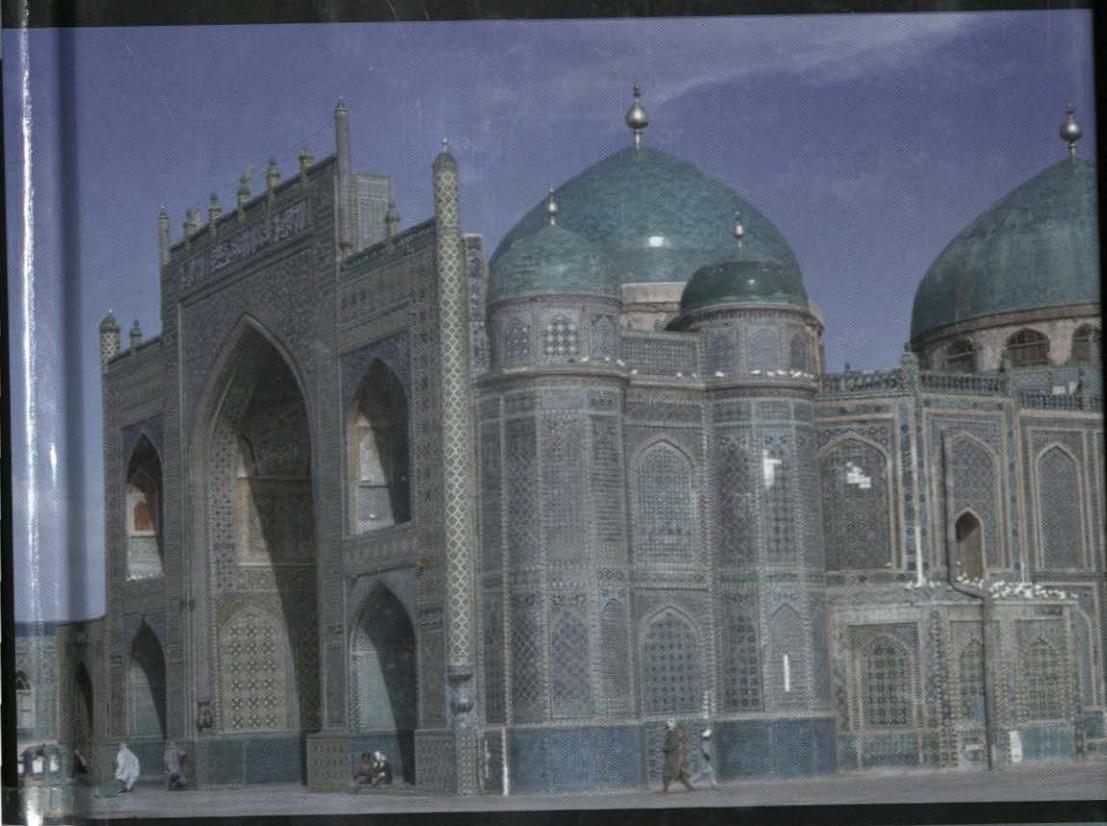


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To Rahella

Contents

Editor's Foreword, by <i>Jon Woronoff</i>	xii
Reader's Notes	xiii
Map of the Islamic World	xv
Acronyms and Abbreviations	xvii
Chronology	xix
Introduction	xxxv
THE DICTIONARY	1
Appendix: Estimates of the Muslim Population of the World	345
Bibliography	349
About the Author	459

Country	Total Population	Percentage of Muslims	Muslim Population
Togo	4,570,530	55	2,513,792
Trinidad and Tobago	1,272,385	12	152,686
Tunisia	9,019,687	98	8,839,293
Turkey	62,484,478	99.8	62,359,509
Turkmenistan	4,149,283	87	3,609,876
Uganda	20,158,176	36	7,256,943
United Arab Emirates	3,057,337	96	2,935,044
United Kingdom	58,489,975	2.7	1,579,229
United States	266,476,278	3.75	9,992,860
Uzbekistan	23,418,381	88	20,608,175
West Bank	1,427,741	75	1,070,806
Western Sahara	222,631	100	222,631
Yemen	13,483,178	99	13,348,346
Zaire	46,498,539	10	4,649,854
Zambia	9,159,072	15	1,373,861
Zimbabwe	11,271,314	15	1,690,697

Source: www.islamicwebcom/begin/population.htm

Bibliography

The sources listed in the following sections are a representative selection of books and articles in the field of Islamic studies. They are organized in four parts: "I. Reference," "II. History," "III. Islam," and "IV. Politics, Society, and the Arts."

Part I includes bibliographies, useful even at a time when one can access the Library of Congress catalog from a home computer. Most important are J. D. Pearson's *Index Islamicus*, which covers virtually all articles published on any aspect of Islamic studies in most European languages from 1905 to the present. The *Guide to Islam* (1983), by David Ede, is still useful. It lists a wide range of reference materials and historical works from pre-Islamic to modern times, as well as publications on religious thought, law, art, and other topics, with ample annotations. Specialized bibliographies include Samira R. Meghdessian's *The Status of the Arab Woman: A Select Bibliography*, and UNESCO's *Bibliographic Guide to Studies on the Status of Women*. K. A. C. Creswell covers the arts in his *Bibliography of the Architecture, Arts, and Crafts of Islam*. S. H. Amin, H. M. Steward, and Laila al-Zwaini list works on Islamic law in *Islamic Law in the Contemporary World: Introduction, Glossary, and Bibliography* and *A Bibliography of Islamic Law, 1980–1993*. Bibliographies on political Islam include Yvonne Haddad and John L. Esposito's *The Islamic Revival since 1988: A Critical Survey and Bibliography* and Yvonne Haddad's, John O. Voll's, and John L. Esposito's *The Contemporary Islamic Revival: A Critical Survey and Bibliography*. Ahmad S. Moussalli lists an excellent bibliography in his *Historical Dictionary of Islamic Fundamentalist Movements in the Arab World, Iran, and Turkey*.

Indispensable for the serious student of Islamic history for the period between 600 and 1500 CE is R. Stephen Humphreys' *Islamic History: A Framework for Inquiry*, which combines a bibliographic study with an inquiry into method, surveying the principal reference tools available to historians of Islam. It is the most recent study of its type, replacing

J. Sauvaget's *Introduction to the History of the Middle East: A Bibliographical Guide*.

The most important reference works for the advanced student are the *Encyclopaedia of Islam*, a second edition (*EI2*), which was begun in 1954 and is still not completed (a CD-ROM edition exists up to the letter "S"), and the *Shorter Encyclopaedia of Islam*, which appeared in 1953 (reprinted in 1961) under the editorship of H. A. R. Gibb and J. H. Kramers. The emphasis is on the classical period rather than on modern Islam. The subjects are listed in Arabic terms, making it an academic work primarily for experts. These works are complemented by the *Encyclopaedia Iranica*, which includes greater coverage on Shi'ism and the eastern part of the Islamic world. It includes more contemporary materials, but the transliteration system may pose problems for the beginner. Furthermore, it is also still far from complete, and cross-listings of Persian terms in English are therefore not always available. A beginning student will prefer to consult Cyril Glassé's *The New Encyclopedia of Islam* and Stephan Ronart's and Nandy Ronart's *Concise Encyclopaedia of Arabic Civilization*, or the present work, which provides a historical outline of Islamic history as well as a study of classical Islam and modern revivalist movements subsumed under the general term of political Islam. *The Encyclopaedia Britannica*, now also available on the Internet, also has a wealth of information on all aspects of Islamic studies.

An important source for early "great men" is Guekin De Slane's *Ibn Khallikan's Biographical Dictionary*, which lists some 800 philosophers, theologians, scientists, and others and which the historian Reynold A. Nicholson has called the "best general biography ever written."

For reliable chronologies the reader may refer to C. E. Bosworth's *The New Islamic Dynasties: A Chronological and Genealogical Manual* and Robert Mantran's *Great Dates in Islamic History*.

Part II lists works on the history of individual countries, including the Arab world, Iran, the Ottoman empire, and Turkey, and a limited number of books and articles on Central Asia and Muslim Spain, an area that has been defined as the "Central Islamic Lands." One section includes general histories as well as the pioneering work of M. G. S. Hodgson, *The Venture of Islam: Conscience and History in a World Civilization*.

Part III contains books and articles on various aspects of Islamic studies, including sections on the Prophet Muhammad, Koran, hadith, mysticism, theology and philosophy, law, Shi'ism, and modernism. It presents a number of works that have been translated from Arabic, including

classic authors such as Ibn Khaldun, Ibn Rushd (Averroës), and Ibn Sina (Avicenna).

Part IV covers politics, society, and the arts, with special emphasis on political Islam and women's studies, about which there exists an increasing amount of literature. The writings of the major ideologues of political Islam, for example Sayyid Abu'l A'la al-Maududi's *First Principles of the Islamic State*, Sayyid Qutb's *Milestones*, Hasan al-Banna's *Collections*, and Ayatollah Khomeyni's *Islam and Revolution*, have been presented in translations. An important work on political Islam is Ahmad S. Moussalli's *Historical Dictionary of Islamic Fundamentalist Movements in the Arab World, Iran, and Turkey*.

It must be stressed, however, that the following selection is necessarily only a representative sample of the considerable volume of material produced in the field of Islamic studies.

CONTENTS

III. Reference	352
Bibliographies	352
Encyclopedias and Handbooks	353
Biographies	356
II. History	359
General	360
Arab World	360
Pre-Islamic	361
Islamic Period	366
Iran	369
Ottoman Empire and Turkey	373
Turko-Mongols	374
South and Central Asia	376
Islamic Spain	376
III. Islam	376
General	381
Islamic Studies	384
Muhammad	385
Koran	388
Hadith	390
Mysticism	

Medieval Theology and Philosophy	396
Law	406
Practices	412
Twelver Shi'ism	414
Other Sects	418
Modernism	422
IV Islamic Politics, Society, and the Arts	423
Political Islam	423
The Caliphate	440
Women	441
Art and Architecture	449
Education	452
Economics	453
Literature	456
Cities	457

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